

A limited number of select advertisements will be admitted into our columns, but no humbug will be admitted at any price, if we know it. If one gets in, it will be promptly exposed, when discovered.

The average circulation of the BAPTIST RECORD for more than two years has been between 3,500 and 4,000; it is therefore, the best worth advertising in in Mississippi.

In short, all advertising will be done on special contract. Terms will be made reasonable to advertisers of good standing. For rates address BAPTIST RECORD, Clinton, Miss.

## Poetry.

## No Room For Jesus.

O plodding life! crowded so full  
Of earthly toll and care!  
The body's daily need receives  
The first and last concern, and leaves  
No room for Jesus there.  
  
O busy brain! by night and day  
Working with patience rare,  
Thinking till thought becomes a pain—  
No room for Jesus there.  
  
O throbbing heart! So quick to feel  
In other's woes a share.  
Yet human loves each power enthrall,  
And sordid treasures fill it all.  
  
No room for Jesus there.  
  
O sinful heart! thus to debase  
The being God doth spare!  
Blood-bought those art? no more thine own;  
Heart, brain, life, all are His alone—  
Make room for Jesus there.  
  
Last soon the bitter day shall come  
When man will be thy prayer  
To find in Jesus' heart a place;  
Forever closed the door of grace,  
Thou'll gain no entrance there.

## Our Pulpit.

## A Joyless Life An Offense to God.

BY REV. JAMES H. EKOB, D. D.

"Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, whose names are written in heaven, and to the Judge of all, and to the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."—Hebrews xii, 22, 23.

Our topic is, "The sinfulness of a joyless life." Of course I address myself to Christians, for we would not think of speaking of joy as a duty to anyone living a merely selfish life. All we can say to such is, "Be as happy as you can," and a poor chance they have of it, for they cannot draw from any deep parental source of joy; they can only catch what happens or hap to them. But to the Christian who is in vital union with God's life, you are bound to dwell continually in the peace of God. You cannot say to the branch torn from the vine and cast withering upon the ground, "Bring forth fruit," but it is right to demand fruit of the branch that is partaking of the root and fatness of the vine. I am well aware that we are not accustomed to look upon joy as an obligation, but rather as a species of good luck. If it comes to us, we are fortunate; if not, we are to be commiserated. We cannot shake off that old habit of associating happiness, joy, peace, with the possessions of earthly good. We are constantly saying or thinking, "Ah, yes, it is easy for this man to be joyful in God, for he has everything that heart could wish." This is a very ancient mistake. You remember that Satan said to God, concerning Job, "Put forth Thy finger now and touch his substance, and he will curse Thee to Thy face." After his substance was consumed, and Job stood in undisturbed confidence in God, the adversary still adhering to the old mistake, said: "Put forth Thy finger now and touch his substance, and he will curse Thee to Thy face." After his substance was consumed, and Job stood in undisturbed confidence in God, the adversary still adhering to the old mistake, said: "Put forth Thy finger now and touch his substance, and he will curse Thee to Thy face." After his substance was consumed, and Job stood in undisturbed confidence in God, the adversary still adhering to the old mistake, said: "Put forth Thy finger now and touch his substance, and he will curse Thee to Thy face."

Christians, in their feelings and worship, become united to this vast host of holy, angelic beings. We are united in sentiment, in heart, and in destiny with the excellent of all the earth and of all time." The life of heaven and the life of the church on earth are identical; we are already come to the heavenly life, if we are in Christ Jesus.

Then again we read, "Your names are written in heaven." The word here was employed by the Greeks to denote that one was enrolled as a citizen, or entitled to the privileges of citizenship. You remember that Jesus said, "Rejoice not that the spirits are sub- jected unto you, but rather rejoice because your names are written in heaven." No gift or power, however exalted, should for a moment be compared with the thought, "My name stands on the great book as one of God's children, I am a citizen of heaven." So the command is laid upon us, "Let your citizenship be in heaven." Again, we are called "fellow-citizens of the saints." The mere fact that we are divided from the rest of the heavenly host by a little space and a few years should not for a moment dim the consciousness of our heavenly citizenship. If you are traveling on for sign shores, does not the thought of your citizenship in your native land lie like a glowing coal at your heart? Its flag follows you with its protection, you keep in constant communication with home, you are jealous for the honor of your country, all your plans are mapped in view of your return. You are as truly a citizen while on the other side of the world as those who have never left their native shores. So, if we are in Christ, we are as truly citizens of heaven as Gabriel or Michael. Our life, our service, our duties, our honors are the same kind as theirs. The presence of God makes heaven, and God is everywhere, so heaven is everywhere to the pure in heart who can discern it.

In London, opposite the superb palaces of the Government, is another palatial structure extending along the river. The grounds are carefully kept, broad flights of steps ascend to elegant entrances, an air of dignified repose broods upon the place. Happy the families who reside here! Let us ascend one of these flights of steps

## BAPTIST RECORD.

B229rc

J. B. GAMMELL &amp; M. T. GAMMELL, Editors.

Integrity and Truth

to the Cause of Christ.

TERMS: \$2 PER ANNUM, IN ADVANCE

CLINTON, MISS., THE

URSDAY, DECEMBER 17, 1885.

NO. 45

VOL. IX.

CLINTON, MISS., THE

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CLINTON, MISS., THE

# Baptist Record

J. B. GAMBRELL, M. T. GAMBRELL, W. S. PENICK, EDITORS.

CLINTON, MISS.

Thursday, Dec. 17, 1885

## Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve for it reference.

Minutes of Southern Baptist Convention.

I have in my possession a lot of the above minutes. It costs four cents to mail them. Any one wishing a copy and sending the requisite stamp, will receive a copy. I cannot mail them at my expense.

J. B. GAMBRELL.

### ASSOCIATION MINUTES.

We have employed a competent foreman to take charge of the Baptist Record Job Office, and he will print Associational Minutes neatly and cheaply. Clerks will please write for our terms before letting out their work. Those favoring this office with their work will be materially helping their paper.

### APPOINTMENTS.

I will be with Pastor Wilson, at McCool, next Saturday and Sunday. On the 22nd instant, I hope to meet the pastor of the Yalobusha Oxford Association, at Grenada. J. B. GAMBRELL.

### NOTES AND COMMENTS.

Pastor J. W. M. Williams, is pastor of the First Church, Baltimore.

Elder D. E. Gambrell has moved from North Mississippi, to Lonoake, Ark.

Now is the time to settle with pastors. Let it be done in full by the new year.

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We desire every one who has any money on hand for the Record, to come and do what they can.

Brethren S. M. McGee and W. J. Shirley have been made deacons in Camp Street church West Judson Association.

Baptist papers are thickening in and around Virginia, but the Old Herald, nothing daunted, says: "Come one, come all."

### LOUISIANA NOTES.

The Second church at Mansfield sends to our treasurer this week, \$34 for State Missions. Recently they sent us \$50 for ministerial education.

This is a noble band of workers. Already their contributions amount to more than two dollars per member. Last year they gave \$112 to Foreign Missions.

If they give that much this year they will save about five dollars per member for our Executive Board. It is likely that they will be the banner church of Louisiana. One of its members, we hear, has secured fifteen subscribers to the Record recently. We feel like taking off our hat and giving three long cheers to this gallant band, as they lead us on with unfurled banner to glorious victory.

Brother Reese says again: (he says so many good and suggestive things when he writes) "The Woman's Missionary Society of this church gave, during the current year, five times as much as the church to ministerial education; one-half as much as the church to State Missions, and thirteen dollars to Foreign Missions. All honor to this noble band." Is not the Woman's Missionary Society a part of the church at Athens, at work? Bless the women, they will get ahead of men, anyhow. They are the best of financiers in the world. We ought to be a woman's Missionary Society in every church. Let's have one. Let some sister who reads this invite all the sisters in her church to her house soon, and propose to them to organize such a society. Propose that each one give something every time they meet—money, eggs, butter, chickens, turkeys, an article of hand-work, embroidery, netting, aprons, etc. Meet from house to house. Spend a social morning or evening together. Have a committee, whose duty it shall be to dispose of the articles set up and be sure to charge every brother ten or fifteen cents admittance to your sociables. They will want to come. Now, when the society is organized, be sure to report the fact promptly to Mrs. M. W. Bowles, the corresponding secretary of the Central Society, at Shreveport, and forward all money to Mrs. Geo. A. Turner, treasurer.

It is desirable to do this, because we want to report every cent contributed by any individual society or church in Louisiana to all objects at our next State Convention.

In a large part of Maine an entire generation has grown up practically ignorant of the liquor traffic, never having seen a liquor shop, nor the pernicious effects of the saloon—Maine Paper.

Brother Jesse Norwood has this to say about the Record: "I love the doctrines and principles advocated by it. I frequently feel remunerated the value of a year's subscription in the reading of one column."

Temperance puts coal on the fire, meat in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution—Franklin.

"We have no Baptist Church, (colored excepted), in this section. We would be glad if our brethren would call, and preach for us in their travels." This is what Sister R. E. Foster, of Hays Landing, writes in renewing for the Record.

Elder E. E. King, of Starkville, has accepted a call to the Greenville, Miss., Church, and will begin his labors there January 1st. He will be supported jointly by the church and Convention Board. This fills a long felt want in that growing city. Other good things for the bottom are in contemplation.

Elder S. J. Anderson retires from the Texas Baptist, in order to make way for the unification of the two Baptist papers of Texas. It now seems that a thorough unification of all interest of that great State is a forgone conclusion, for which all good Baptists will rejoice.

I believe our principles should be well defined and sharp cut, and on all suitable occasions, have a manly defense in a true Christian spirit. W. S. Copeland.

Well said. Baptists should never let it be believed that they are about like other people. There is an essential difference between those who hold the truth, and those who permit it.

Temperance sentiment seems to be expressing itself in a more and more practical form in the South, and it appears now probable that the states below Mason and Dixon's line will be at the forefront in matters of legislative reform. We heartily deplore the utterance of a certain party organ which designates such victories as that gained last week at Atlanta, Georgia, as in keeping with an "intolerant South." It is a sort of intolerance regarding things iniquitous that we want more of, North, South, East, West—the Standard, Chicago.

*Arkansas Evangelist* is giving some sensible advice to brethren who had "split" a church over the new communion teaching says:

This new dogma should not be made a bar to fellowship on either side. No principle is involved, there is nothing in it, one way or the other. Some brethren believe it is not proper for female members to vote or speak in church; some think it proper; but they all go along like Christians in harmony and peace.

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had no consultation." This is a grand chapter. We suggested it, when we first came to Shreveport, to our people here as a text for the year. It contains more plain practical teaching than any other chapter of the New Testament. Indeed there is scarcely a single practical duty growing out of the relationship of life, that is not explained, and enforced in this chapter. Let every one, who reads this, turn to the Bible and read the 12th chapter of Romans.

Another thing that struck us as having something to do with this fine collection, was a remark in Broth. McFarland's letter. "I prayed that we might raise fifty dollars. I can but praise the name of the Lord that He hath put it into the hearts of His children to work for the advancement of His cause here on earth. I feel to rejoice." This is the explanation of many a great and generous result. Praying must precede giving, that praise and rejoicing may follow giving. Paul, the great Apostle, who wrote the 12th chapter of Romans, was one night lying in the inner prison of Phillipi; his feet were fast in the stocks, and his back was sore with many stripes. "And at midnight Paul and Silas prayed, and sang praises unto God." What was the result? A great earthquake, a mighty deliverance, a whole family converted.

Prayer always goes before praise. Prayer is the soul waking up. Praise is the soul waked up and in full exercise of its powers. The rejoicing and rejoicing of Christians are perfectly irresistible. Brethren, let us pray more, that we may prevail.

Will Brother Reese say: "When I entered the church Brother Burt was making a Sunday School talk. I would that every Baptist in Louisiana could have heard as much of that talk as I did. I think they all will have done as the Athenians did—by a rising vote pledge themselves to pray and work for an increase of interest in the Sunday School work."

Will Brother Burt put that speech down in words and give it to the Record, that the Baptists of Louisiana may read it? Our people are not half awake on this subject. Brother pastors, let us all do like Brother Burt, and get our people to realize the importance of the Sunday School work.

Brother Reese says this church enjoys the enviable reputation of always paying more than it promises by the act of keeping others from receiving a blessing they might have had."

Excellent advice! How many good causes have been hurt by the talk of those who ought to have been helpers. Never speak a word against a good work.

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## COMMUNICATIONS.

To the Baptists of Louisiana and to Friends and Patrons of the Keachi Baptist Union Male and Female College.

Much has been written and said recently with reference to the affairs of this college, and lest some un-informed person may be misled by these publications and rumors, we, the Board of Trustees in special meeting assembled deem it just to the college, to its friends and patrons, and to ourselves to make the following statements of facts over our own signatures:

On Nov. 14, 1851, the Board of Trustees entered into contract with Mr. T. N. Coleman as President of the Keachi College upon the same terms on which Rev. J. H. Tucker had it at his death, Oct. 27, 1851. He was succeeded as President of the Keachi College for seven years on the Tucker basis. This contract contains the following language: "On the part of the said T. N. Coleman; it is agreed that he shall perform the duties of his office faithfully on the Tucker basis."

The Tucker contract which is designated above as the Tucker basis contains, among others, the following items:

Third item, he said J. H. Tucker exert himself to build up the Keachi College and to make it a first class institution.

Fifth. That this contract be binding for three years, provided that either party becoming dissatisfied may be released by giving the other party six months notice.

With reference to these items the contract with Mr. T. N. Coleman was never modified. The first item of the Tucker contract was modified from time to time, namely, the amount of rent demanded, &c., to keep the college in repair, etc.

Mr. Coleman was pastor of the Keachi Baptist church until about Oct. 1851, when the Rev. C. W. Tomkies, a member of our Board was elected in his place. Up to this time matters between him and the Board were peaceful and pleasant. Soon after this, however, Mr. Coleman asked for the use of the church-house when it was not occupied by the church in its regular services. The church fearing that some trouble might arise out of such occupancy and use of the house of worship, refused to grant the privilege. Subsequently difficulties arose between him and the church, which had increased to such a degree as to make the Board feel that the college under the presidency of Mr. Coleman did not have the co-operation of the church. Soon after this he refused to allow one of our Board, a physician of the highest standing, to practice among the students when sent for and preferred by them. These things together with several personal difficulties, and in some cases open altercations with various prominent members of the Board, and of the church and of the community, very much impaired the faith of the Board in the integrity and usefulness of Mr. Coleman and produced a feeling on their part of his unfitness for such a high and responsible position as President of one of the representative colleges of the Baptists of Louisiana.

During the years 1851, and '52, Mr. Coleman purchased grounds adjacent to the college property, and began the erection of a building for the purpose of extending making the small boys more comfortable. His real purpose, however, soon began to be apparent, when to the surprise of the Board he chartered a Commercial College almost at the door of our college. When questioned by the Trustees on the subject, at their meeting in June, he apologized to the Board for having done so, and entered into a written contract with the Board never to operate it. About this time the Board had another disclosure which seemed to indicate the purpose of Mr. Coleman to establish an institution along side our college as rivals.

One of the ablest professors of the college appeared before the Board and stated that Mr. Coleman had required him to sign a contract, that in the event of a break between Mr. Coleman and the Board of Trustees, he would adhere to the fortunes of Mr. Coleman, and, further, that he must agree on the part of his wife and himself that they would not visit certain members of the Board and the Baptist church residents of the city with whom he (Mr. Coleman) was not on terms of intimacy. This, he refused to do, and Mr. Coleman had dismissed him from the Chair which he had so ably filled to the entire satisfaction of the Board. This Professor was and still is a devoted and useful member of the Baptist church.

Even with these facts before them some of the members of the Board were reluctant to believe that Mr. Coleman intended to be unfaithful to his contract in which he solemnly stipulated to "perform the duties of his office faithfully on the Tucker basis" which bound him to exert himself to build up the Keachi College and to make it a first-class institution."

In September, 1855, the Grand Camp Association met at Mansfield. The Trustees of the college made, as is their custom, their annual report to the Association, in which they stated that they and Mr. Coleman "were not in harmony," but for certain reasons, they nominated him for re-election as President of the institution for another year.

This report called forth quite an exhaustive inquiry into the state of affairs, and when motion was made to elect Mr. Coleman for another year, it failed for the want of a second, and the Association thus refused to elect him. It was during this discussion that the fact was brought out that he had never complied with his contract with

the Board to annul the charter for a commercial college.

A few days after this, finding out that the charter of our college had never been recorded, he had his charter for a commercial college so amended as to include his hand on my head with a confidence and interest I never can forget, said: "Those that seek me early shall find me."—Prov. 8:17. For a moment, and for the first time in my life, I felt a joy unspeakable and full of glory. For weary, bitter months I had seen myself justly condemned, and felt myself hopelessly lost, but had never cherished a ray of hope till those precious words fell on my ear. "The entrance of my words giveth light."—Ps. 119:30. And for 35 years when I have cherished the hope of a new life, my mind has always gone back to that moment.

When the two young ministers above alluded to, found that they had been deceived by Mr. Coleman, they hurried to Mansfield to prevent if possible the perpetration of such a wrong, but they failed to reach there in time. They both resigned at once and then at considerable pecuniary loss (for one had my hard work paid Mr. Coleman his board and tuition for the whole session) they turned their backs on Mr. Coleman as unworthy of their confidence and left the institution.

On hearing these things the Board of Trustees were called together and having ascertained the facts, they, with entire unanimity determined that they would sever their connection with Mr. Coleman as President of the college.

In consideration of the fact that they had permitted him (though they did not authorize it) to sell scholarships for the present session, and knowing that many of our citizens had paid their money for them, they leased them buildings for the scholastic year under a written contract in which it is stated that they are not responsible for the conduct of the school while it remains under the management of Mr. Coleman.

And they wish to state now, that Mr. Coleman is no longer President of Keachi Baptist College, but is operating a school in the buildings of that institution, of which we are the only legal representatives and that his lease expires at the close of the present session, and we wish it distinctly understood that no other corporation can purchase or lease it after the expiration of that time.

We consider it our duty, and our pleasure to say to the friends of the college that at the close of this scholastic year, we will resume the control of that institution, and will, as Trustee's spare no pains in our power to make it more worthy of the patronage of its friends than ever before. We shall proceed as rapidly as prudence will dictate to organize a faculty, that shall have the interests of the institution, and of the great denomination to which it belongs at heart and which for scholastic attainments and teaching ability shall challenge the respect and confidence of all its patrons and friends.

We shall in the future make no further allusion to the unhappy difficulty which has culminated in the dismissal of Mr. Coleman from the office of President of this institution; but with this statement of facts shall rest our vindication on the good sense and Christian candor of those who have so long entrusted us with the responsible office which we hold.

O. L. DURHAM,  
Pres. of the Board of Trustees.  
W. X. MOSLEY, Secy.

### North Miss. Notes.

DEAR READER.—It is now just after dinner, and what's dinner is the "crystal" wedding of Capt. J. H. Miller, of the Tupelo Journal, and his estimable wife. May thirty as many years be theirs to live, and then at the pleasure of the Father be carried to where the crystal river flows on forever. Nice testimonials from friends show interest in the happiness of the equally yoked pair.

Tupelo church is collecting the first quarter's dues for Convention Board. The cause here is hardly holding even. So many removals, deaths by letter, yet we labor on, ever hoping. The church plans to meet pastor's salary monthly. Saltillo is under pastoral care of Elder J. D. Barton, whose declining health greatly interferes with his work.

Gruin town is waking up from a hibernation, which, however, is preferable to torpor. The church has called Elder A. J. Moore, and it is hoped that he will accept. The circumstances indicate that the voice of the Lord called him.

Baldwyn has heroically engaged to pay her allotment of \$100 to the Convention Board. The first quarter's dues have been paid to Association Board to be used as directed by the Association. Booneville is still ministered to by Elder W. L. Skinner, Tishomingo's best pastor and youngest grandpa.

The country churches are doing as usual, under heavy climatic pressure. Paul's expression, that he wintered, affords great relief.

L. R. B.

To Elder St. Clair Lawrence.

MY DEAR BROTHER:—I wish to thank you for your Historical Reminiscences in the Record of November 26th, and to request that you continue them. And if you can go back and sketch the history of the Aberdeen Association from its organization, you will have occasion to speak of others who "have gone to their higher, happier homes."

I knew the men whose names you mention, and who now attend the Great Association in that Better Land. And I can almost see the lamented Latimore as he stood preaching his last sermon. It was the missis very sermon before that Association. By the next Sabbath day he had entered the "rest that remaineth to the people of God."

I was born again in the bounds of the old Aberdeen Association, at Manteca's creek church, more than thirty-six years ago, while W. C. Thomas, the present record moderator of the East Jud-

J. F. MERRY,  
Gen. West Ass't. Agt.

s' Association," was exhorting sinners to turn and live. I trembled and wept bitterly; my head dropped upon my hand; my eyes fell upon the floor. The great preacher came near me, and placing his hand on my head with a confidence and interest I never can forget, said: "Those that seek me early shall find me."—Prov. 8:17. For a moment, and for the first time in my life, I felt a joy unspeakable and full of glory.

For weary, bitter months I had seen myself justly condemned, and felt myself hopelessly lost, but had never cherished a ray of hope till those precious words fell on my ear.

"The entrance of my words giveth light."—Ps. 119:30. And for 35 years when I have cherished the hope of a new life, my mind has always gone back to that moment.

At the residence of the bride's grandfather Mr. M. Towles, on the 8th of Dec. 1856, by Elder H. J. Legge, Mr. J. J. Pittman, and Mrs. M. S. Harlan, both of Panola county, Miss. May they live long, and be happy in the wish of their friend.

B. J.

At the residence of the bride's mother on Dec. 3rd, by A. W. Holcombe, Mr. W. L. Cooper, Mrs. Mag. A. Enoch, Allie Rankin county.

On Dec. 18, 1855, by F. J. Bailey, Mr. L. Cook and Miss Mattie E. Dunlavy. Both of Jackson, Miss.

On Nov. 24th, 1855, by T. J. Bailey, Goodman, Mr. J. C. Henderson and Miss Wyn, both of Holmes county.

On Nov. 19, 1855, by Elder T. J. Bailey, Mr. J. A. Wherry and Miss Ella Williams, near Franklin.

On the 8th day of December, at the residence of W. T. Qualls, it was my pleasure to witness the Miss Ruth H. Hugo to a state of Blair in marriage.

The occasion was one of pleasure to all present. May pleasure and happiness be with the newly-married couple in life.

W. D. BROWN

Bled.

New New Zion church, in this county, for a long illness of about 4 weeks, Bro. John H. Namey, Broome, N.Y., died, and a son had been a consistent member of the Baptist church for over 40 years. His death was a great loss to the community, not only of brothers, but also of friends. He was a faithful husband, a loving father, and a devoted friend.

He was born April 18, 1802, in Hancock county, Georgia. Became a citizen of this county in 1818; united with the church July 1804, and baptized by Elder Z. Reeves. He has left behind one hundred children and grand children. All we can say is, trust the Lord and do good, and you shall meet him in the bright beyond.

A. G. FELDER.

GRASSHOPPER, AMIT CO., Nov. 29th, 1855.

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The East Mississippi Times thus speaks of Elder E. E. King: On last Sunday morning Rev. E. E. King tendered his resignation to his people as their pastor, and we hear will preach his farewell sermon in the Baptist church next Sabbath. This intelligence strikes our people with sorrow. Mr. King has been in charge of the Baptist church at this place for three years past, during which time he has greatly endeared himself to the best element of our community by his genial, kind, and affectionate disposition, by his exercise of a broad christian charity that enabled him to see virtue and merits oftentimes beneath a surface of faults and short-coming. It is evident that Mr. King's ministry has been fraught with lasting good to our people, and the fondest blessings of scores of good people will be whispered in his bosom when he shall have left us. In all his goings may the gentle hand of a kind Providence lead this devoted servant of the Master.

Sunday morning father and I went in his buggy to Spartan, ten miles south, to attend the District meeting, appointed to converse with that church. We reached the home of my brother, Dr. R. F. Harrell, in time to get warm before going to the church. We sat and organized, by electing Eld. J. A. Harrell, moderator, and B. S. Stall, clerk. Esays were read by Brethren W. B. Prothro and John Canfield, on which there were some interesting talks. Bro. W. M. Reese preached a good sermon at night, from the words, "And he preached unto them Jesus." On Sunday, at 11 o'clock, after prayer, conducted by Dr. T. J. Pouts, I preached, and at the close of the service, Bro. J. D. Head was ordained to the office of deacon in the presbytery being composed, J. A. Harrell, pastor of the church, W. M. Reese, T. J. Pouts and T. B. Harrell.

On Sunday evening I went home with another brother, A. J. Harrell, and preached on Monday at the old Saling church, where I was baptised, and also set apart to the work of the ministry. It was a great pleasure to meet and worship once more with those people. N. W. Warren is their pastor.

I returned Tuesday to Mt. Lebanon, where I remained till Thursday.

Among other things that made my visit to my old home pleasant was a present, in the way of a fine hat from my brother, J. P. Harrell, who is merchandising in Spartan. While at Mt. Lebanon I was very much gratified with the bright prospects of the College there. It is moving on grandly under the management of their efficient president, Eld. W. M. Reese, assisted by his able faculty. Among other things there that gratified me very much is the ministers' institute of Mt. Lebanon College, composed of the ministers of the college and town. They have been especially prepared on doctrinal and practical questions, which are read and discussed by the institute. This exchange of ideas and views obtained by thorough investigation of the various topics will prove very beneficial to all, and especially to the ministerial students of the college. It was my pleasure to attend two of their meetings, and I enjoyed them very much. If I were in reach I would have attended the third meeting when it was possible for me to get there. But my letter is too long now. More anon.

T. B. HARRELL,

Bellevue, La., Dec. 8, 1855.

San Francisco and City of Mexico Excursions.

The Illinois Central railroad will run two first-class Pullman car excursions the second week in January, 1856, one to San Francisco, the other to the city of Mexico, stopping four days at New Orleans, one day at San Antonio, and one at Chihuahua. The round trip rates to either point will be as follows:

From all points in Illinois between Freeport and Ashville, and Chicago and Ashley, \$13.15; from Dubuque \$15.50; Sioux City, \$12.50, and Jackson, Miss., \$11.00.

Points between Freeport and

Aberdeen, \$11.00.

From all points in Iowa between

Frederick and Cedar Rapids, \$11.00.

From all points in Iowa between

Keokuk and Davenport, \$11.00.

From all points in Iowa between

Waukon and Dubuque, \$11.00.

From all points in Iowa between

Winneshiek and Allamakee, \$11.00.

From all points in Iowa between

Waukesha and Winona, \$11.00.

From all points in Iowa between

Waukon and Fort Madison, \$11.00.

From all points in Iowa between

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## Home Circle.

### Poetry.

#### Child-Nature.

BY WILLIAM H. HAYNS.

A man may be noble and great.  
And a woman tender and pure,  
But their knowledge, if deeper, is less divine;

Than childhood's innocent love,  
Ah, why should we wonder at this?  
For God on the little ones smiled,  
And we often lose with the lapse of years.

The flawless faith of a child,

A man may be gallant and gay,  
And a woman joyous and bright,  
But they seldom keep through the waning years.

The passion of pure delight.

Ah! why should we wonder at this?

For God on the little ones smiled,

And the heads of the Wise Men bent above.

The cradle that held a Child!

#### Editorial.

#### Homely Talks.

MANNERS TOWARDS THE YOUNG.  
There is line upon line, precept upon precept, here a little and there a great deal, in all our books, newspapers and periodicals about the deference due age, the cultivation of proper respect for age and the proper manifestation thereto of in courteous manners. This is all very well, and affords very interesting reading for mature men and women, and for the aged. In deed, if we had all taken as much interest in such reading in our young days as we do in the advanced years of life, how much we might have improved upon our practice; but the remembrance of our youthful lack of interest in these precepts, lectures, etc., ought to lesson our condemnation of the young folks who do not find interest in such. As even mature men and women and aged people also have not attained unto absolute perfection, it may not be amiss to consider our duty as Christians in the matter of our manners toward the young. And first we lay down as an uncontroversial proposition: "The measure of our influence over the young is determined by our manners toward them." This being true, how important it is that we cultivate—if it is unnatural—a bearing toward the young that shall give us an influence over them.

Some good people seem to feel that the purity of their motives and the correctness of their principles will condone for brusqueness or even rudeness of manner, but such can never be; for even mature people are not given to looking beneath unpleasant manners to find a pure motive, if the unpleasant manners are not directed against some one besides them.

If there be "sermons in stones and books in brooks," we may surely not fail to learn something from the young, for they are neither harder than the one, nor noisier than the other. And if we might hear them sometimes in their humble imitation of their elders, they discuss us with great plainness of speech, and a sprinkling of youthful wit thrown in for seasoning, we might find wherein we failed of influencing them in the right direction. Some young people of both sexes were talking about the individuals of their acquaintance. Said one young girl: "I love Mrs. C., she does me a clever time I meet her, she shows such a genuine sympathy for us young folks, and yet we know she believes in young folks being wise and prudent."

A youth not out of his teens—knows like her too, she's so mother-like, just the one you wouldn't mind asking for a piece of pie or cake between meals." An old youth said: "We know your weakness for sweet things, Bob, some of the rest of us like her because when we've done anything wrong, we know if we go to her and talk about it she talks to us patiently and kindly, and doesn't try to paint our faults blacker than they really are." Old Miss Polly—is your hand to paint things black for you?" said the youngest of the crowd, "she can make even the slightest transgression look blacker than charcoal and bitter as gall for iniquity by her insinuations: "I could tell you something worse about them if I'd mind to." I wouldn't ever go to her for comfort." Another said: "Comfort indeed, she looks about as comforting as a field of Canada thistles, and she seems positively to hate young folks." "How do you like Brother B?" asked one of the party. "Like Brother B!" said a merry young girl, "why his very manner towards young

people seems to me to say, 'oh, you are committing a great sin by being so young and cheerful and happy; you ought to and have been born old and solemn and long-faced and miserable, and then you might have been as good as I am.' His religion seems to make him miserable and he means to make everyone else miserable." "Well," said one who had, up to this time, been a listener, "I can't help being affected by these disagreeable peculiarities of manner and I believe I'd rather have a little less religion (if that's what makes them rough and sour) and a little more manners." "So would I," said the first speaker, "Let us improve our minds and manners by talking on more pleasant subjects."

Unintentionally the young folks had taught a lesson to one chance hearer. Froebel said 'we learn by doing' and his kindergarten is built upon that idea, it is perhaps more true that, we teach by doing, and respect and deference to age is best taught to the young by the middle-aged and old showing those same sentiments toward youth. All good people profess an interest in the young, but some have no "knack" at showing it; others do it want to show it but wish their interest "taken for granted." With equal propriety might the young ask that their respect for age might be taken for granted. We have never liked to hear young people apply the adjective old as a descriptive epithet to their seniors, but we fail to see any shade of difference in the moral quality of the speech when young is applied derisively to our juniors.

It seems then, since influence is determined by manner that the cultivation of a pleasant manner towards the young is a Christian duty.

#### Communications.

##### Letter to the Young Folks.

My Dear Young Friends—I will take you another little trip to Italy as we emerge from the Mount Cenis tunnel into the Piedmont Valley. The scenery here is very lovely. In the bottom of the Valley is a restless, rippling little stream very much like children at play, sometimes hurrying forward, jumping over the boulders that lie in the path, making a fuss over some obstruction that it cannot drive out of its way, nor climb over so after some more labor, it begins, does just what children would do, and that is, goes round it; and in a deep place below it seems to lie quiet and rest awhile before renewing its trip to the bosom of the great cathedral. This is, I think, one of the most imposing of the cathedrals in Italy. There are many grand pictures and other works of art that cannot be surpassed anywhere. Here is the great bronze lamp, the swinging of which suggested the pendulum to Galileo, and it was here that I saw on the desk of the pulpit the Bible chained with a big chain and a big padlock on it, so teaching that our missionaries and their work.

ELLEN C. EDWARDS

December 9th.

#### Selected.

##### Miss Carter's Class.

Sunday-School was over, the superintendent stood at the

surrounded by a group of chil-

dren, who, one by one, made known

their errands, and departed, leaving him alone with a young lady who had patiently waited her opportunity.

"Well, Miss Carter?" he said, enquiringly.

"I waited, Mr. Tolman, to tell you that I must give up my class."

"Why?"

With a laugh that sounded almost like a sob, she replied, "Be-cause I am neither Oliver Optic nor Mayne Reid."

"That seems a strange reason why your class should lose its teacher."

"I mean," explained Miss Carter, "that my boys fed upon such highly-spiced food during the week that the fare I am able to provide does not suit their taste. You see how they behaved to-day."

"Yes, you lost control over them."

"Entirely; and Mr. Tollman,

you don't know how I have tried

to interest them. I've told them

the most thrilling stories; I've

drawn my illustrations from history—ancient and modern—I've read

pages of boys' books, hoping to

catch the style they like, but I can

not hold their attention. They

grow worse and worse, and I must

give them up."

"How about the old, old story?"

said the superintendent, gravely.

"Why Mr. Tollman, they

didn't listen a moment if

I should attempt it; they won't

a bit of 'preaching' as they call

it; I'm sure they would never come

Sunday School again."

"My dear Miss Carter," said Mr.

Tollman, "those boys have selected you for their teacher, and you have accepted the charge. This ought not to be lightly broken."

I am not surprised that you are

discouraged; seven restless boys

are not easily controlled, but, Miss

Carter, I fear, in your efforts to

entertain and interest, you have

forgotten the true aim of Sunday

School teaching. You have failed

to instruct them in the lesson

of the week; the personal applica-

tion she usually omitted or refer-

red to only in a general way that

chiefly the same I had before I

would not prove distasteful. Her

went away. In the night school the frequent changes, particularly in my department, caused nearly all my boys to drop out, but many of them have returned, so I now have as many as I can teach every night. I am glad to see that those who seemed to be thinking most seriously on the subject of Christianity, and in whom I was most interested, have, most of them, returned. Dr. Hartwell has been a Chinese brother from Portland, who used to live here, and who preaches a good deal to his appointments. He has gone back to Portland to wind up his business there, and then he expects to return and make his home here. I hope he will be very helpful to us. I expect he has been somewhat overwhelmed with the cares of this world and the deceiptfulness of riches for a year or two, but he seems to preach earnestly and is no doubt a good man and a man of some ability. He had not much education before he became a Christian, but has studied and informed himself well since he joined the church. It is astonishing to see how some of the Chinese Christians do come out in the educating themselves.

Mr. Hartwell is so well and strong. It seems like old times to see her so well and able to go where she pleases, but Dr. Hartwell does not look very well. He has been overloaded with work and care."

I am so much pleased with what Brother Gambrell wrote about our "Woman's Work." Oh, that all our sisters could look at it as we do; simply gathering together the ladies in addition to what our brethren are giving, and uniting our prayers to God for blessing on our missionaries and their work.

I had a letter from a dear sister recently, she says: "We had a Woman's Mission Meeting yesterday, all to ourselves, as our pastor is away at the Association. It is said that Napoleon rode on horse-back up this pathway. It is possible that it could be, but it would take much more nerve to do it than I can lay claim to. Inside, are stairs that wind round and round the tower. Up those are the bells, 8 in number. Above the top chamber are the battlements, and some smaller bells. From here is obtained a fine view of the surrounding country. We next visited the great cathedral. This is, I think, one of the most imposing of the cathedrals in Italy. There are many grand pictures and other works of art that cannot be surpassed anywhere. Here is the great bronze lamp, the swinging of which suggested the pendulum to Galileo, and it was here that I saw on the desk of the pulpit the Bible chained with a big chain and a big padlock on it, so teaching that our missionaries and their work.

December 9th.

#### The Country Pastor.

##### The simple annals of a country pastor's daily life are uniform and uneventful, and afford little scope

for the biographer's pencil. Interest-  
ing and precious as any work done

done on earth in heaven's eyes,

it is the obscurest possible in

the world's regard. Angels look

down upon it; busy, eager, bustle-

men heed it not. A calm, low

arresting of noisy though sacred duties,

it flows on in a still and quiet stream

arresting no attention by its noise,

and known alone to the lowly

homes it visits on its way, and the flowers and fields it waters.

The young pastor of Dan was no ex-  
ception to this. He preached the word;

dispensed the sacred Supper;

warned the careless; comforted the sorrowing; baptized converts;

blessed the union of young and

loving hearts; visited the sick, the

dying; buried the dead; pressed the

hand, and whispered words of

peace into the ear of mourners;

carried to the poor widow and

friendless orphan the charity of the

church and his own; slipped in

softly into some happy home, and

gently broke the sad news of the

disaster far away; lifted up the

fallen one from the ground, and

pointed to him who reigned with

the publicans and the sinners—the

things, and such as these, he did in

that little home-walk for twenty

successive years, day by day; but

that was all. There is much here

for the records of the sky, but

nothing, or next to nothing, for the

noisy annals of time.—The Pastor of Kilsyth.

—asked the superintendent, gravely.

"Why Mr. Tollman, they

didn't listen a moment if

I should attempt it; they won't

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